

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 3rd August 1889

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Kasipore Nibási "	Kasipore, Burrisal	30	
<i>Fortnightly.</i>				
2	" Ahammadi "	Tangail, Mymensingh	450	
3	" Ave Maria "	Calcutta	.....
4	" Divákar "	Ditto	.....
5	" Gaura Duta "	Maldah	.....
6	" Purva Bangabási "	Noakholly	.....
7	" Purva Darpan "	Chittagong	700	
8	" Uttara Banga Hitaishi "	Mahiganj, Rungpore	.....
<i>Weekly.</i>				
9	" Arya Darpan "	Calcutta	102	
10	" Bangabási "	Ditto	20,000	27th July 1889.
11	" Burdwán Sanjibani "	Burdwan	302	
12	" Chandra Vilásh "	Berhampore	250	
13	" Cháruvartá "	Sherepore, Mymensingh	500	23rd ditto.
14	" Chattal Gazette "	Chittagong	800	
15	" Dacca Prakásh "	Dacca	1,200	28th ditto.
16	" Education Gazette "	Hooghly	885	26th ditto.
17	" Faridpur Hitaishini "	Faridpur	.....
18	" Garib "	Dacca	3,000	
19	" Grambási "	Uluberia	800	27th ditto.
20	" Gaurab "	Ditto	.....
21	" Guru Charana "	Calcutta	.....	25th ditto.
22	" Hindu Ranjika "	Beauleah, Rajshahye	300	24th ditto.
23	" Jagatbási "	Calcutta	750	
24	" Murshidábád Patriká "	Berhampore	508	
25	" Murshidábád Pratinidhi "	Ditto	350	
26	" Navavibhákar Sádharáni "	Calcutta	600	29th ditto.
27	" Prajá Bandhu "	Chandernagore	995	26th ditto.
28	" Pratikár "	Berhampore	600	19th ditto.
29	" Rungpore Dik Prakásh "	Kakinía, Rungpore	205	11th ditto.
30	" Sahachar "	Calcutta	500	24th ditto.
31	" Samaya "	Ditto	3,806	26th ditto.
32	" Sanjivani "	Ditto	4,000	27th ditto.
33	" Sansodhini "	Chittagong	800	
34	" Santi "	Calcutta	3,722	24th ditto.
35	" Saráswat Patra "	Dacca	300	
36	" Som Prakásh "	Calcutta	1,000	29th ditto.
37	" Srímantha Saudagár "	Ditto	.....
38	" Sulabha Samáchar o Kusadaha "	Ditto	800	26th ditto.
39	" Surabhi o Patáka "	Ditto	700	25th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samáchár Chandriká" ...	Calcutta ...	1,500	25th & 28th to 31st July 1889.
41	"Samvád Prabhákar" ...	Ditto ...	800	26th to 31st July & 1st Aug. 1889.
42	"Samvád Purnachandrodaya" ...	Ditto ...	300	26th to 31st ditto.
43	"Banga Vidyá Prakáshiká" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....	29th July 1889.
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Másik Sámachár Patrika." ...	Darjeeling ...	20	18th ditto.
46	"Kshatriya Pratiká" ...	Patna ...	200	
<i>Weekly.</i>				
47	"Aryávarta" ...	Calcutta ...	1,500	
48	"Behar Bandhu" ...	Bankipore ...	.....
49	"Bhárat Mitra" ...	Calcutta ...	1,853	25th ditto.
50	"Sár Sudhánidhi" ...	Ditto ...	500	29th ditto.
51	"Uchit Baktá" ...	Ditto ...	4,500	
52	"Hindi Samáchár" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jám-Jahán-numá" ...	Calcutta ...	250	26th ditto.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
56	"Anis" ...	Patna ...	.....
57	"Gauhur" ...	Calcutta ...	196	
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	22nd ditto.
<i>Bi-weekly.</i>				
60	"Darusaltanat" ...	Calcutta ...	340	
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....
63	"Taraka and Subhavártá" ...	Ditto ...	.....
64	"Pradíp" ...	Ditto ...	.....
65	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack ...	.....	20th ditto.
67	"Utkal Dípiká" ...	Ditto ...	444	20th ditto.
68	"Balasore Samvad Váhika" ...	Balasore ...	206	
69	"Urya and Navasamvád" ...	Ditto ...	600	17th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar" ...	Silchar ...	500	15th ditto.
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet ...	450	

I.—FOREIGN POLITICS.

THE *Sanjivani*, of the 27th July, says that Government is on the horns of a dilemma in connection with Tibet. Retreat at this time will impair England's prestige, and advance will make her situation there still more dangerous. The troops are dying on the borders of Sikkim, their health is failing, and a large amount of money is being spent for them. The attempt to open Tibet to English trade by making a grand military display, and by wasting a large sum of money, has been attended with little success. The relations with Tibet have not changed in the least in consequence of all that has been done. Government thought that with the help of China it would succeed in entering Tibet; and it now sees the mistake made by it in placing so much store by the delusive promises of China. Government knows well that it is not safe to be on bad terms with China, and it is therefore now on the horns of a dilemma.

SANJIVANI,
July 27th, 1889.

It is, therefore, after all, now very desirable to withdraw the British force from the Sikkim frontier. If this is not done, Government will be in danger of losing more men and money. If the troops are now recalled, prestige may suffer, but life will be saved. And the time and opportunity must come for retrieving lost prestige.

Government should bear in mind that it is not good to meddle in other men's affairs, and thus create disturbances. The hand of the Divine Dispenser of Justice is in all places ready to smite the doer of unjust acts. Government is, therefore, requested not to wage more war against the Tibetans. That Tibet is so insolent is because it has strong powers to back her, and who shall say that Russia is not one of those powers?

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Bhārat Mitra*, of the 25th July, strongly condemns the high-handed proceedings of Captain Broadway, Superintendent of the Dera Ismail Khan Police, in connection with the case of Lalu Ram, the Secretary of the local *Bhrātri Sabhā*, and asks Government to dismiss the Captain from its service.

BHARAT MITRA,
July 25th, 1889.

3. The same paper says that a packet containing a currency note of Rs. 50 was lost at Bansra, a station on the Eastern Bengal State Railway line. The note was found by the Police in the possession of a pointsman, who, on being questioned as to how he came by it, stated that Baboo Rakhal Chandra Chatterjee, the Station-master of Bansra, had kept it with him. On the strength of this statement, the Inspector of Police, Sealdah, took the station-master into custody and kept him in *hajut* for three days. Baboo Rakhal Chandra has served as station-master for 20 years and bears a good moral character. The Government is requested to take notice of this illegal and highhanded proceeding of the Inspector.

BHARAT MITRA.

4. Referring to the rumour that police spies are gauging popular opinion in the guise of Sannyasis, Sadhus, and Fakirs, the *Bangabāsi*, of the 27th July, says that if the Government, after ascertaining the causes of popular discontent in this way, tries to remove such discontents much good will be derived from this secret inquiry. The writer entertains no fears or misgivings in connection with espionage of this kind.

BANGABASI,
July 27th, 1889.

Captain Broadway, Superintendent of Police, Dera Ismail Khan.

Baboo Rakhal Chandra Chatterjee, Station Master of Bansra.

Police espionage in the guise of Sannyasis.

SANJIVANI,
July 27th, 1889.

5. Referring to the appointment of spies for ascertaining popular feeling and opinion in the guise of religious mendicants, the *Sanjivani*, of the 27th July, observes as follows:—

Let the people beware of these spies, who may unnecessarily put many of them to trouble, and they should take care not to be entrapped by them. When detected, these base and dishonourable native spies, who, in serving Government in this way, act as enemies to their own country, should be severely punished.

(b)—*Working of the Courts.*

SANJIVANI,
July 27th, 1889.

6. The *Sanjivani*, of the 27th July, says that Babu Jagat Bandhu Bhattacharya, the Deputy Magistrate of Midnapore, charged Grish Chandra Mukherji and Islam Khan of Babu Hira Lal Mukerji's coolie depôt at that place, under section 343 of the Penal Code, with the wrongful confinement of a coolie woman. The maximum punishment for such an offence under that section is two years' imprisonment and a fine of Rs. 200. But the Deputy Magistrate, who found the prisoners guilty, fined them only Rs. 20 each. Why were the defendants who were guilty of so serious an offence so leniently dealt with? So light a punishment will produce no deterrent effect on the owners of coolie depôts.

Again, before a license is granted to the owner of a coolie depôt, he is required to give a declaration to the effect that his license will be forfeited if any case of oppression or highhandedness occurs in his depôt. But Babu Hira Lal, the owner of the depôt in Midnapore, has been several times found guilty of illegal acts. The Deputy Magistrate is therefore requested to see why his license should not be cancelled.

SANJIVANI.

7. The Assam correspondent of the same paper thus corrects certain mistakes made by him in his report on the Hajo case (*See Report on Native Papers for week ending the 20th July 1889, paragraph 6*):—

- (1) 14 and not 60 persons have been sentenced to undergo imprisonment, and 24 persons have been fined.
- (2) Sentence was not passed in the absence of the defendants.
- (3) The defendants were not examined, and the Judge Sahib has therefore returned the papers for recording their statements.
- (4) The defendants have been released on bail by the High Court.

SOM PRAKASH,
July, 29th, 1889.

8. A correspondent of the *Som Prakash*, of the 29th July, says that Baboo Pratapnarain Singh, Deputy Magistrate of Bancoora, should no longer be entrusted with the trial of criminal cases for the following reasons:—

- (1). He has been in Government service for 35 years and has already received an extension of service.
- (2). Though not very old, he has long passed the age at which a Bengali's intellectual powers are enfeebled, and he is now in his dotage.

He has no power of judging what is important in the evidence of a witness and what is not. He signs whatever his clerk places before him, and he is no longer able to look into everything himself. He has also no fixed hours for different works, and the result is a curious jumble of works in his court. The taking of evidence, the reading out of evidence, the registration of documents, and the signing of papers—all these works are found to be done at one and the same time, and in the midst of all this the Deputy Magistrate

is heard to call out to his servants to bring water for him and even to eat sweetmeats.

Government is requested to post to Bancoora a Deputy Magistrate who will be able to bring round the corrupt amla.

(d)—Education.

9. The *Surabhi-o-Patáká*, of the 25th July, is surprised that, though the Sanskrit course for the Entrance Examination of 1891 and 1892. the Sanskrit course for the Entrance Examination of 1891 has not yet been published and the public have therefore had no means of judging whether the compilation has been good or bad, it has still been adopted by the University for the Entrance Examination of 1892.

SURABHI O PATAKA,
July 25th, 1889.

10. The *Samaya*, of the 26th July, says that during the 33 years that the Calcutta University has been in existence, it has made no improvement, and has rather shown signs of deterioration in the matter of selecting text-books, selecting examiners, conducting the examinations, &c.

SAMAYA
July 26th, 1889.

Baboo Bankim Chandra Chatterji is a B. A. of the Calcutta University, and the University now turns out B. A's. by the hundred every year. But what a difference between Baboo Bankim Chandra and the present race of B. A's. ! That the difference is so marked is because formerly the selection of text-books and the conduct of the examinations were both more satisfactory than at present, and candidates could not pass examinations as they do now by getting up by rote what they had to get up.

That the selection of examiners is now unsatisfactory is proved by the question papers. Men are appointed examiners in the subjects on which they have written keys and other books. Mr. Rowe is one of such men. The result is that the candidates get these keys by heart in the hope of obtaining high marks and neglect the text-books. The University should see that the men who have written keys on any subject are not appointed examiners in that subject.

There has been improvement in the University only in one respect, and that is the number of its Fellows. There are now educated and distinguished men in the Senate, and so there is now more speechifying than before.

11. The *Sanjivani*, of the 27th July, says that the Education Commission, as well as the Central Text-book Committee, are of opinion that care should be taken to avoid the introduction of text-books which are of an aggressive character, or are likely to give unnecessary offence to any section of the community. But Mr. Clarke's "Class-book of Geography" contains reflections on the Hindu religion, and has yet been fixed as a text-book for the Entrance Examination. Messrs. Macmillan and Company, who are the publishers of this book, have acquired such influence over the Calcutta University that the defects in their publications are overlooked by the latter.

SANJIVANI,
July 27th, 1889.

12. The same paper is astonished to hear Justice Guru Das Banerjee say that there was no irregularity in conducting the last Arts Examinations. How disgracefully Messrs. Rowe and Hoernle performed their part in those examinations has been brought to light, and this statement of Justice Guru Das Banerjee, made after such an exposure as that, makes it all the more astonishing. Dr. Hoernle at one time worked with missionaries, and he has, therefore, in shame and self-mortification, resigned his examinership this year. But Mr. Rowe is a man of a very peculiar stamp, and neither honour nor disgrace is any consideration with him. If he had been like an ordinary man he would certainly have followed the example of Dr. Hoernle and refused to be an examiner.

SANJIVANI.

The writer thinks that the new clause about 'exercises' and 'test examinations' in the certificate to be attached to applications to appear at the Entrance Examination will, so long as there are dishonest or unscrupulous teachers in the school, be as ineffectual as the existing clause about 'chance of passing' in the certificate has been.

DACCA GAZETTE,
July 29th, 1889.

13. The *Dacca Gazette*, of the 29th July, says that Mr. Mondy, Professor of the Dacca College, is every day becoming more unpopular, and the students of the college speak of him in contemptuous terms, and it is feared that he may be one day roughly handled by them. His superior worth is not likely to meet with proper appreciation in Dacca, and Mr. Tawney will therefore do well to transfer him from that place.

14. The *Navavibhakar Sádharan*, of the 29th July, says that things have come to such a pass that no respectable youth who has not passed the University examinations can now get an appointment, or, for the matter of that, even a wife. Such being the case, it is very necessary that the University examiners should do their work carefully, conscientiously, and in a spirit of sympathy with the examinees. The recent demand for a Committee of Enquiry has, however, brought to light the fact that many University authorities are very averse to such enquiries, thereby implying want of sympathy with examinees.

It was Mr. Rowe, who figured most conspicuously in the opposition to the proposal for a Committee of Enquiry. He behaved, in fact, in a manner which led some people to suspect that he was afraid of an enquiry. Father Lafont and Mr. Tawney also tried to make out that the large failure was due entirely to the examinees and not to the examiners or their questions. The writer is really pained to see that Science thus combined with Literature to denounce the 'innocents' without trial or proof. The Committee of Enquiry is requested to set about its work with a proper sense of the responsibility which attaches to it, and to perform its duty in a conscientious spirit.

DAINIK-O-SAMACHAR
CHANDRIKA,
July 31st, 1889.

15. The *Dainik-o-Samachar Chandrika*, of the 31st July, is greatly amused to hear that Sir Alfred Croft has caused a revision to be made of the existing text-books in use in the schools. The authors of the books on Bengali literature, history, and other subjects have been obliged at his request to expunge such passages therefrom as contained any reference to a feeling of nationality or any appeal to the patriotism of the readers. It is not known whether what Sir Alfred has done in this matter originated with himself or has been done under instructions from Government. But it is feared that this revision of the text-books will lead to results the very opposite of those that are sought to be secured. It will make boys all the more curious to know the cause of the alterations made in their text-books, and will thus place their teachers, whom they will question on the subject, in a really awkward position. Will the Director of Public Instruction and his Bengali advisers say what answer the teachers should give to their pupils? Is it meant that the teachers should tell lies? Considering the question in its political aspect, it is to be noted that the more the English confess to a feeling of fear and uneasiness and adopt repressive measures the more numerous will their troubles become. Russia is doing almost everything in her power to emasculate Poland. Language, education, text-books, everything is being made use of to serve that object. And yet Poland is the cradle of Russian Nihilism, and it is in Poland that Nihilism has developed itself and planted its head-quarters. Mr. Veasey's secret police circular will prove a source of trouble to Government in future, and Sir Alfred Croft's action in the matter of the text-books will also one day involve the Government.

in grave trouble. The writer is really alarmed at the policy which is gaining favour with the officials. Was there really nobody about Sir Alfred to give him good advice? Sir Alfred Croft in his thoughtless presumption may not see that this improper revision and expurgation of text-books will be regarded as a proof of the political cowardice of the British Government, but are his Bengali advisers also unable to see this? "Verily, they are all fools."

(e)—*Local Self-Government and Municipal Administration.*

16. A correspondent of the *Surabhi o Patáká*, of the 25th July, says that the Midnapore Municipality ought to have provided that town with public latrines and urinals before introducing Act V of 1861 into it.

SURABHI O PATAKA,
July 25th, 1889.

17. Referring to the coming election of members for the District and Local Boards, the *Sanjivani*, of the 27th July, observes as follows:—Local Self-Government in Bengal is still in its infancy, and it has many enemies. It is therefore necessary that every one should try his best to make it a success. A Committee, it is observed, should be appointed in every sub-division, and some person should explain the aim and object of Local Self-Government to every man in the sub-division. The electors should be induced to be present at the polling stations in large numbers. Only men of character and education should be elected. Private considerations or party spirit should not be allowed to influence the elections. Such of the existing members of the Boards as have faithfully done their work should be re-elected, and such as have failed to do their duty should not be re-elected.

SANJIVANI,
July 27th, 1889.

18. A correspondent of the *Dacca Prakash*, of the 28th July, says that Baboo Jogendrakumar Goswami, Commissioner for Ward No. II of the Santipore Municipality, is reported to have resigned his post on account of disagreement with the other Commissioners. This shows that an independent man has no place in a municipality.

DACCA PRAKASH,
July 28th, 1889.

The Commissioner of the Presidency Division is requested to appoint a paid Vice-Chairman in the Santipore Municipality. The financial condition of the municipality will admit of this, and the appointment of a paid Vice-Chairman will benefit the rate-payers. The rate-payers are in a sad plight, but the municipal taxes are being rigorously collected.

19. The *Sarsudhanidhi*, of the 29th July, says that the area of the Calcutta Municipality has greatly increased by reason of the amalgamation of the Suburbs. The amalgamated area should be supplied with gas and filtered water, but the drainage system of Calcutta, which is very defective, should not be extended to it. The existing surface drains and culverts in the Suburbs should be repaired and kept clean.

SARSUDHANIDHI,
July 29th, 1889.

(g)—*Railways and communications, including canals and irrigation.*

20. The *Santi*, of the 24th July, says that the passenger boats plying between Gewankhali Mohana and Ghattal on the Rupnarain river take a larger number of passengers than is compatible with their safety.

SANTI,
July 24th, 1889.

Again, the ferry ghâts on both sides of the Rupnarain river, whether under Government management or under the management of the local zemindars, are not properly managed. The ferrymen oppress the passengers and extort from them whatever fare they please. There are no sheds at these ferry ghâts for passengers to wait in, and the passengers are made to

land, not at the ghâts, but wherever the boatmen choose to set them down. This state of things should certainly be put an end to.

SANTI,
July 24th, 1889.

21. The same paper says that the train which starts from Sealdah at 7-30 A.M., and is timed to reach Diamond Harbour at 10-30 A.M., reached the Diamond Harbour station at ten minutes past 11 o'clock on the 11th July last. Two steamers ply between Diamond Harbour and Tumlook, and there are four steamer stations on this line. But there is great irregularity in the management of this line. These stations are so many hells, and the steamers are not kept ready there. On the 11th July last no steamers plied between Gewankhali and Tumlook. The writer learnt on enquiry that two of the steamers had been sent away to receive repairs and one was damaged. These irregularities are a source of great inconvenience to the people. Who is responsible for it? This line is under Government management, and it is strange that no notice was given beforehand that the steamers would not ply on that day. Will the Government or its officers make good the loss which the public suffered in consequence of the irregularity?

22. The *Dainik o Samâchâr Chandrikâ*, of the 25th July, does not think that Government will reject the application made by certain native gentlemen for permission to construct a railway line from Tarkesvar to Magra, and many English officers, it is believed, will be glad to see natives construct and manage a railway line. There will be no want of money for the purpose if Government supports and encourages the scheme. The chances of the scheme now depend entirely on the Government.

DAINIK O SAMACHAR
CHANDRIKA,
July 25th, 1889.

23. The *Samaya*, of the 26th July, is not disposed to accept the Government's statement that not one man died, or, with the exception of a driver, received even severe injuries in the recent collision near the Dum-Dum station. The writer has heard the rumour that a large number of persons died in the accident.

SAMAYA,
July 26th, 1889.

24. The *Sanjivani*, of the 27th July, says that railway accidents have become more frequent under State management. Is this because the railway officers, feeling that they have Government for their master, are careless in the performance of their duties? It is hoped that the Railway authorities will make a careful inquiry into the cause of the recent accident at the Dum-Dum Junction.

SANJIVANI,
July 27th, 1889.

25. The same paper says that drought in April and May and excessive rainfall in June have damaged the crops in Midnapore. The standing crops are now withering for want of water. The condition of the inhabitants of the Kasijora pergunnah is most deplorable. The area of the pergunnah is 119 square miles, and it has a population of 90,000. This pergunnah and a part of the Mandalghat pergunnah are situated between the Cuttack Trunk Road and the Midnapore Canal. Some of the ryots of these pergunnahs were sent to jail by the Deputy Magistrate for saving their houses by letting out flood water by cutting the embankment of the canal. The people therefore now fear to cut the embankment for the purpose of letting out the excess water, which, if allowed to remain, would destroy their houses and crops.

SANJIVANI.

The khal system in the Kasijora
pergunnah in Midnapore.

Formerly the excess water of the Kasijora pergunnah went out through a number of khals which emptied themselves into the Rupnarain, but these natural water-courses have been choked by the excavation of the Midnapore Canal, and excess water cannot now fall into the Rupnarain river as before.

The Kasijora pergunnah is therefore overflowed during the rainy season. Five years ago, Baboo Umes Chandra Batabyal recommended to Government that the Dainan, Piratangi, and Kella khals should be widened, and the papers of the case have now been returned to the present Sub-divisional Officer for report. But he is going away on account of ill-health. The Government is therefore requested to remove the grievance of the people by making some arrangement for letting out excess water from these parts. An experienced officer should be entrusted with the duty of reporting on this important matter.

26. The *Navavibhakar Sadharani*, of the 29th July, says that in the late collision at the Dum-Dum Junction the

The accident at the Dum-Dum Junction.

engine and three coal wagons of the mail train were smashed and eight back carriages of the goods train were thrown off the rails. Thus the collision was a very terrible one, and yet Government says that no man died in the accident, and that no one even received severe injuries. But many people say that a large number of persons have died in this accident. Who will enquire into the matter?

NAVAVIBHAKAR
SADHARANI,
July 29th, 1889.

(h)—General.

The Hearsey-Hall enquiry.

27. The *Sahachar*, of the 24th July, refers to the proposed Hearsey-Hall enquiry, and observes as follows:—

SAHACHAR,
July 24th, 1889.

If Captain Hearsey had simply charged Dr. Hall in a general sort of way without alleging specific acts, it would have been improper for Government to order an examination of the doctor. For no gentleman could consent to serve Government if his conduct as an officer of Government were liable to be enquired into upon every vague impeachment that might be preferred against it. But the charges preferred by the Captain against Dr. Hall are of a specific nature. And either these charges are false, and the Captain is a liar, or they are true, and the doctor is really guilty of them. No third conclusion is possible. But look at the conduct of Sir Auckland Colvin in the matter.

Instead of granting an enquiry, as he should have done, of his own accord, His Honour did not concern himself in the matter until the questioning on the subject in the House of Commons disturbed the slumber of the Government of India, and even then it was in the most reluctant manner that His Honour granted an enquiry.

This enquiry, again, is to be conducted secretly and by the Magistrate of Allahabad. And to judge the chance of its being conducted impartially one must bear in mind (1) that all the official and a great many of the non-official members of the European community of Allahabad hold the *Pioneer's* creed; (2) that Dr. Hall being a subordinate of the Magistrate of Allahabad, the reputation of the latter is likely to be injured if the doctor is proved guilty; (3) that Captain Hearsey is intensely hated by nearly all the European officials of the North-Western Provinces; (4) that he is a Congressist; and (5) that Sir Auckland Colvin is decidedly opposed to the Congress movement. And as if all these drawbacks were not enough, the enquiry must be conducted secretly! Verily a Star Chamber is going to be established in this country! When will old civilians like Sir Auckland be brought to their senses?

28. The *Bharat Mitra*, of the 25th July, considers the Secretary of State's recent Excise despatch as utterly unworthy of him.

The Secretary of State's recent Excise despatch.

BHARAT MITRA,
July 25th, 1889.

SANJIVANI,
July 27th, 1889.

29. The *Sanjivani*, of the 27th July, strongly condemns the action of Dr. Hilson, the Inspector-General of Civil Hospitals, Bengal, in connection with the examination of the Assistant Surgeons Kali Krishna Bagchi, Ashok Krishna Saha, and Pratap Chunder Kar by Doctor Coates and the Professors of the Medical College. Dr. Hilson has stated in a memorandum that he does not think that the written answers returned by the Assistant Surgeons were their own. Nothing could be more disgraceful than making a remark of this kind. The Assistant Surgeons were examined in the presence of Dr. Coates, when neither the Examiners, nor the Superintendents detected the use of any unfair means by them. But the Inspector-General, seeing the great ability with which the answers were written, concluded that the Assistant Surgeons must have had recourse to unfair means. By making this remark Dr. Hilson has cast a slur not only on the Assistant Surgeons, but also on the character of the Superintendents in charge of the examination. And conduct so ungentlemanly was never heard of before.

Again, the Government circular on the subject of these examinations does not empower the Inspector-General to hold fresh examinations in cases of doubt, and it is, therefore, difficult to understand how the Inspector-General ordered a re-examination. But Dr. Hilson's highhandedness did not end here. On the Assistant Surgeons refusing to appear at a fresh examination, Dr. Hilson suspended them by telegram from Darjeeling, and reported against them to the Government of India. It is hoped that the Government of India will take severe notice of this highhanded proceeding of Dr. Hilson and do justice to the innocent Assistant Surgeons.

III.—LEGISLATIVE.

SURABHI O PATAKA,
July 25th, 1889.

30. The *Surabhi o Patáká*, of the 25th July, thinks that the chief object contemplated by Government in the Leper Bill will not be attained. Under the

The Leper Bill.

proposed law poor lepers who go about begging will forcibly be detained in asylums and will be provided with food and medical treatment. This will be good enough as regards these lepers themselves; but inasmuch as these lepers are social outcasts contact with whom is sedulously avoided, their segregation is not the measure that is required to be adopted for the purpose of preventing the spread of leprosy. The lepers from whom real danger is to be apprehended are those who remain within their own houses and do not go about begging. But the law relating to compulsory detention in asylums will not apply to lepers of this class, and it is clear that none but the most helpless among these lepers will voluntarily go to the asylums. The people of this country have an aversion to hospitals in general, and residence in an asylum will mean life-long separation from home and kindred. It is clear, therefore, that if the spread of leprosy is to be checked, the law should provide for the forcible detention of lepers of this class in asylums. And it will probably be urged in defence of such legislation that society has a right to protect itself, and that it is in the exercise of that right that men kill tigers and serpents. But has man the right to deal with a fellow man in the same way in which he can deal with tigers and serpents? Again, if it be right to segregate lepers because the disease they are suffering from is of a kind which might be communicated to others, it should also be right to segregate persons suffering from phthisis and syphilis. And if the principle of segregation is not recognised and acted upon in regard to phthisis and syphilis, it ought not to be recognized and acted upon in regard to leprosy.

31. The *Dacca Prakash*, of the 28th July, says that leprosy is not yet universally admitted to be an infectious disease. Leprosy may be contracted by eating

The Leper Bill.

DACCA PRAKASH,
July 28th, 1889.

blood and pus from the sores of a leper, by being born of a leprous father or mother, by the introduction into the body of blood from a leper's sores, and by cohabitation with a leper. But every disease may be communicated from one person to another in this way. Leprosy, again, is not infectious in the sense in which cholera is. That alone is truly infectious which attacks a person of itself. There are many trees and plants whose juice if introduced into the body will cause violent disease. But are they to be called infectious on that account, or are laws to be made against keeping them in one's house? Why should lepers be dealt with in a different way from persons suffering from diseases which may be communicated like leprosy? The writer will not object to a law prohibiting the marriage of a leper or cohabitation with a leper, and arrangements should be made for receiving lepers into hospitals like other patients if they choose to be so admitted. But lepers should on no account be forcibly detained in asylums.

IV.—NATIVE STATES.

32. The *Pratikar*, of the 19th July, refers to Lord Lansdowne's reply to the touching appeal made to him by the Maharajah of Cashmere, and remarks

The Maharajah of Cashmere.

PRATIKAR,
July 19th, 1889.

as follows:—

Cashmere has fallen into the hands of Englishmen. It is a matter for fear that nothing satisfies England's greed for territory. Give her as much food as you like, her appetite will not be satisfied.

33. The *Surabhi o Patáká*, of the 25th July, quotes Sir William Hunter and Mr. Mackenzie to show that the Maharajah of Tipperah is not a dependent

Tipperah.

SURABHI O PATAKA,
July 25th, 1889.

ryot of the English Government, and that he is completely independent within his own State, and remarks that any interference on the part of the English Government with the administration of his State will therefore be a purely arbitrary act. It may be necessary to annex Tipperah on grounds of political necessity, but it will not be honesty to do so. It is hoped that Government will act with due deliberation in regard to this State.

34. The *Samvád Prabhákar*, of the 26th July, cannot say whether or not the representation recently made to the Viceroy by the Ranis of Rewa is true in every

The Ranis of Rewa.

SAMVAD PRABHAKAR,
July 26th, 1889.

particular. But the writer has heard reports to the effect that the Ranis have been reduced to a miserable condition. Lord Lansdowne is requested to carefully consider the appeal they have made to him.

35. The *Samaya*, of the 26th July, says that the treatment which Baboo Gopinath, Editor of the *Akhbari-in-am*, of Lahore, the only man who has been found

The Cashmere Council of Regency.

SAMAYA,
July 26th, 1889.

courageous enough to take to the Viceroy the last petition of the Maharaja of Cashmere, is receiving at the hands of the Resident and the Council of Regency shows how the latter are behaving towards the friends and well-wishers of the Maharaja. Gopinath lives at Lahore in a house which belongs to the Maharaja, and the Council has served upon him a notice requiring him to quit it.

36. The *Bangabási*, of the 27th July, says that both Sir Lepel Griffin and Sir Richard Meade are now talking about the Native Princes and their States. They

Sir Richard Meade and Sir Lepel Griffin on the Native States.

BANGABASI,
July 27th, 1889.

are talking differently, it is true, Sir Lepel being for the annexation and

Sir Richard for the reformation of the Native States. But the upshot of what they would do with the Native States will be much the same. For the reformation of a Native State often means its annexation. The point, however, in which both Sir Lepel and Sir Richard very clearly agree is this: they are both of opinion that the subjects of the Native Princes are very unhappy. If this be true, it will be right for the Paramount Power to interfere. But the interference should by no means take the form advocated by Sir Lepel. But is it true that the subjects of the Native Princes are unhappy? Who ever proved it, and who will prove it now or hereafter? The writer himself has never received unfavourable reports on this head from the Native States. The officials say that the people of Cashmere are unhappy. But no Cashmeree says that he is unhappy. It is rather reported regarding the Cashmerees that they are happy. It is therefore alarming to see Sir Richard Meade speaking of unhappiness in the Native States.

The writer next apostrophises Englishmen as follows:—

‘You are the King of Kings, you are the rulers of the earth with all its seas,—you can seize upon Kuvera’s own treasures—what is seizing upon Cashmere or Ajmere to you! Take Indore, take Bhopal, take everything—but take nothing by craft or guile. If the subjects of the Native States are oppressed, try to reform their administration. But before making that attempt, do you prove to the world, in the light of the noon-tide hour, by clear evidence, on strictly righteous principles, and by means of a trial conducted in a holy spirit, that the subjects of the Native States are more unhappy than the subjects of the *khas* British Raj.

And fail not to bear this in mind that the abuse of the native princes by the Politicals has impressed the generality of the Indian people in the same way as the Mollah’s abuse of the Bible may be expected to impress you.’

SAMVAD PRABHAKAR,
July 29th, 1889.

37. The *Samvād Prabhākar*, of the 29th July, thinks that the Maharaja of Cashmere has now no other alternative than to make a memorial to Parliament. But it is reported that Government will make it difficult for the Maharaja to find the money that will be required in going up to Parliament. For Government to thwart the Maharaja in this way will, however, be extremely unfair and reprehensible.

Government and the Maharaja of
Cashmere.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANTI,
July 24th, 1889.

38. The *Sānti*, of the 24th July, has no sympathy with those among it contemporaries who are making unfavourable reflections on the Government’s report on the scarcity in Diamond Harbour. It is some lovers of sensational journalism that are finding fault with that report. Have these men themselves made enquiries in the sub-division? The writer has personally visited the sub-division and has found no signs of scarcity there. What scarcity does exist is of a kind which will be found all over India.

The scarcity in Diamond Harbour.

BANGABASI,
July 27th, 1889.

39. The Tirhoot correspondent of the *Bangabāsī*, of the 27th July, says that the rainfall in Ashar had greatly facilitated cultivation in Tirhoot. But the powerful sun and the cessation of rain afterwards have generally depressed the cultivators.

Prospects of the crops in Tirhoot.

BANGABASI

40. Another correspondent of the same paper complains of scarcity at Jagaddal, a village in the Magura sub-division of the Jessore district. The paddy seedlings are submerged. Great distress prevails in the village.

Scarcity at Jagaddal in Jessore.

41. Baboo Uma Nath Gupta, a correspondent of the *Sanjivani*, of the

SANJIVANI,
July 27th, 1889.

Distress in the Diamond Harbour
sub-division.

27th July, says that the sufferings of the people of the Diamond Harbour sub-division are gradually increasing. The misery of the

people is not due to scarcity of food, but to want of money. They have pawned away whatever valuables they had, and they have now nothing which they can sell in order to procure food. Failure of the crops for two or three successive years has brought on this miserable condition of things. The mahajans have stopped advancing money or food grains. The people cannot get loans of money or food grains, and poor men do not get work. Many are starving and have lost their strength. What will a seer of rice do for a family consisting of 10 or 12 members? The sufferings of the people have now become so great that an old woman has put an end to her life by drowning.

VI.—MISCELLANEOUS.

42. The *Sahachar*, of the 24th July, makes the following remarks

SAHACHAR,
July 24th, 1889.

Sir Lepel Griffin's proposal to
colonise Cashmere.

on Sir Lepel Griffin's proposal to colonise Cashmere with Englishmen:—According to Sir Lepel, a colony of three millions of Eng-

lishmen should be established in Cashmere for the purpose of defending the North-Western frontier of India. These colonists must become owners of land there. And if they do so the natives of Cashmere will, as Sir Lepel says, enjoy greater happiness under them than they now do under the Maharaja. Who can doubt this? The happiness of the people of Cashmere will increase as surely under their English zemindars as the happiness of the indigo ryots increased under the indigo-planters. The proposal is, indeed, so ludicrous that it would be sheer waste of time to discuss it. Where will so large a number of colonists come from? As middle class people in England will not consent to emigrate, the would be colonists of Cashmere must come from the scum of the English population. But supposing the colonists are good and honest men, their acquisition of land in Cashmere will lead to a great national war. For Indians will then find out that what was done in America and Australia under the plea of colonisation is intended to be done in their own country. And if they are once convinced of this, it will be very difficult for Government to find a single native of India whom it should be able to trust. Even the sepoys in the army will then turn against it. But suppose that nothing of all this happens, and the people do not object to the colonisation of Cashmere by Englishmen, will three millions of Englishmen consent without protest to the Simla exodus and similar acts of the Government? And it should be borne in mind in this connection that when America proclaimed her independence her English population numbered only 25 lakhs. So that shortly after they are settled in Cashmere, the new colonists will demand self-government, and the right of representation will have to be conceded to them. Again, residence in the hot climate of India for two generations will be sufficient to complete the physical deterioration of the new colonists, so the only effect of the colonisation will be to make India a second Canada. After a short time the colonists will throw off the yoke of England. Many of the London newspapers have warmly approved of Sir Lepel's proposal. But a little consideration will convince them that the colonisation of Cashmere is about the best means that could be devised by England for losing her Indian Empire.

SAHACHAR.

43. The same paper says that, though the law codes of India are

What makes official oppression and
wrong-doing possible in India.

about the best in the world, though India possesses a model judicial system, and though there is every desire and disposition on the

part of the Indian officials, covenanted and uncovenanted, to do justice to the

people confided to their care, still the latter are often subjected to oppression. And the principal reason why this is so is that the people themselves are timid and cowardly and are disposed to put up with wrong-doing. They cannot make a bold and determined stand against wrong and wrong-doer, and expect the officers of Government to interfere in their behalf at every step. But as it is impossible for the latter to set out on a house-to-house tour of inspection for the purpose of redressing the grievances of the people, many of such grievances remain unredressed. Again the people have the knack of preferring crooked to straight ways of doing things. If a police officer or a court amla is corrupt, they will try to make him do their work rather by bribing him than by bringing his misconduct to the notice of the authorities. The fact is that all oppression, whether committed by Magistrates, Police officers, zemindar's men or others, will cease once for all if the people themselves only resolve not to put up with it. But they apparently consider newspaper agitation and memorials to Government as the only means of redressing their grievances. In this they are mistaken. If they are to enjoy immunity from oppression, they must give up their habit of licking the feet of those in authority with the view of currying their favour, cease to be cowardly, shun crooked ways, and learn to forget their mutual differences in furtherance of their common welfare. As matters now stand, they cannot unite for a common object. And this is why an oppressive Magistrate can always reckon upon the support of a party even amongst those oppressed by him who are ready to justify his wrong-doing, and who pretend to see a good meaning in it.

SAHACHAR,
July 27th, 1889,

44. The same paper refers to the presence of impurities in Indian wheat, and says that the Indian agriculturists will not give up their practice of adulterating wheat unless European merchants let them understand that they will no longer take adulterated wheat, and that if wheat is adulterated its price will be determined by the amount of adulteration it has undergone and the cost which will be incurred in freeing it from its impurities. As it is easy to detect impurities in wheat, the present practice of regarding 100 maunds of wheat as equivalent to 95 should be abandoned. Under this practice freight for five maunds in every 100 is paid for nothing.

PRAJA BANDHU,
July 26th, 1889.

45. Before proceeding to consider what it regards as some of the serious objections to Sir Lepel Griffin's proposal to plant an English colony in Cashmere, the *Praja Bandhu*, of the 26th July, makes the following observations:—

"The knowledge of the English character that we have acquired during the hundred years we have lived with Englishmen has convinced us that for the sake of self-interest they are ever ready to do the most reprehensible acts. It does not therefore seem probable that they will readily abandon the project to which, on the plea of self-interest, Sir Lepel has called their attention. The Government of India has at this moment partially brought Cashmere under its direct occupation, and is now ruling it by making a puppet of its Maharaja by any means in their power, and setting up a nominal Council. The English of course say that Cashmere remains the property of its Maharaja, and that they have made this arrangement only for the purpose of conducting its administration. But people see as well as the Maharaja, and the English also believe in their hearts that the case is really not that."

But supposing it is decided to establish a colony of three millions of Englishmen in Cashmere, Government should carefully consider the following points:—

1. Under whose orders are these three millions of Englishmen to enter Cashmere? If under the orders of the Council,

what will become of these men if, on the break up of the Council after five years, the Maharaja returns to power and decides upon sending them away from his State? Of course, it will be a very different question if the English are resolved at heart not to restore the Maharaja to his throne.

2. How will room enough for three million Englishmen be found in Cashmere? Has not Cashmere got a population of its own? Or will that population be driven out or put to death to make room for English settlers?
3. Will not the sudden influx of so many Englishmen lead to troubles and complications? Will the Sikhs of the Punjab, who are not inferior to the English in courage or strength, who wield the sword like heroes, and who still cherish a vivid recollection of their glory and independence, look passively on while three millions of Englishmen settle themselves in the most favoured places in their country and in so doing drive their own friends and relations from their hearths and homes?
4. Will not the proposed colonisation, if carried out, cause fear and uneasiness among the native princes? The English are again ready to adopt the policy of annexation and spoliation which produced the sepoy revolt. And who knows what the result will be this time? Of course the opposition of the native princes will prove of no consequence, but it behoves the English to remember that the transfer of the Empire in India into their hands from those of the oppressive Mussulmans was brought about by the united efforts of only a handful of Indians. The native princes are indeed insignificant men, but is it not possible that extreme oppression may turn their heads and pervert their judgment?
5. Will Russia, who has always her eye upon India, remain inactive, if, through the recklessness of Englishmen, troubles are caused in this country? The frontier may be well guarded, and the Gilgit Pass also may be held by three millions of Englishmen; still Russia may enter India by the Persian Gulf and Kurrachee. In that case, there will be enemies on all sides of India, enemies within and enemies without. 'If powerful Russia can combine with the Indians (though this is but an idle dream), will you be able to hold your Empire in India?'

46. The *Samaya*, of the 26th July, does not think that the management of *devattar* property by Government

SAMAYA,
July 26th, 1889.

Management of *devattar* property. will put a stop to the waste or misuse of the incomes of such property. It is true *mahantas* now misuse the incomes of *devattar* property, but under Government management half the *devattar* income will be eaten up by the officers who will be appointed to manage it. Again, suppose, that Government appoints an able man to manage all the *devattar* properties in Bengal. What will he be able to do singlehanded? One man cannot certainly be expected to supervise efficiently the management of all the religious endowments in the province, Hindu, Mussulman, and Christian. There will consequently be an increase rather than a decrease of wasteful expenditure. The writer suggests that the members of the Municipalities and Local Boards should be entrusted with the management of religious endowments, the Hindu members being entrusted with the management of *devattar* property, and the Mussulman members with the management of *pirottar* property. The members again should make a division of work among themselves, so that one member may

have charge of only one work. The Local Board should have complete control over these properties. The Local Board should first enquire in each case whether the proprietary right claimed by the *mahanta* really exists, and where no such right is found to exist the Board should have the power to remove the *mahanta* if he is found to misbehave himself. The limitation law should not apply to these religious endowments, and the presumption in each case should be that the grantors of religious endowments granted them for the benefit of the public.

BANGABASI,
July 27th, 1889.

47. A correspondent of the *Bangabasi*, of the 27th July, says that the indigo-planters of Katlamari, a village situated within the Goal thana, in Moorshedabad, are cutting the mouths of the smaller rivers for the purpose of admitting the water of the Pudma for the benefit of their indigo cultivation. But the water admitted into these rivers has submerged the paddy plants. Is there no remedy for this?

A complaint against some indigo-planters of Moorshedabad.

SANJIVANI,
July 27th, 1889.

A telegram about some coolies in Assam.

48. The *Sanjivani*, of the 27th July, has received the following telegram:—

SPECIAL TELEGRAM.

Doomdooa, July 23rd.

About a hundred Shamdung Tea Garden coolies came to the police officer of Doomdooa and complained about non-payment since May, and wanted protection from arrest under plea of runaways on their way to Dibrugurh to represent their grievances to the Deputy Commissioner, but they failed. The Superintendent of the Doomdooa Garden managed to return them to their garden. The poor creatures could not cry aloud. Would the Deputy Commissioner enquire?

SANJIVANI.

49. A correspondent of the same paper says that on 17th July last three coolie women put an end to their lives by jumping from the steamer *Rajput* into the river near Goalpara. Is there nobody to enquire why they committed suicide in this way? And how it is that those who willingly go to Assam terminate their lives so tragically?

Death of three coolie women by suicide.

SANJIVANI.

50. The same paper says that some fishermen of Ajudia, a village situated within the jurisdiction of the Kumar-khali thana, in the Kushtea sub-division of the Nuddea district, have entered into an unholy league for the purpose of increasing their own earnings by preventing the fishwomen of the place from selling fish in the market. These influential fishermen are oppressing and ill-treating those fishwomen who go to market to buy or sell fish. Several cases of breach of the peace have already occurred in consequence, and more serious disturbances are apprehended. The Sub-divisional Officer of Kushtea is requested to put down these fishermen.

The fishermen of Ajudia in Nuddea.

DACCA PRAKASH,
July 28th, 1889.

51. The *Dacca Prakash*, of the 28th July, says that when one thinks of the nature of the accusations that are being made against the Mahantas of Tarakesvar and Chandranath one feels the desire that a law should be made by Government for the management of *devattar* property. But when it is considered that the rulers of this country are aliens in religion, and as such are apt to look with unsympathetic eyes on the religious practices of the Hindus, and that they also stand pledged not to interfere in religious affairs, one cannot understand how Government can be called upon to interfere in the management of *devattar* property.

There are many pseudo patriots who seek to establish their own ascendancy by setting Government and the Hindu community against each

other. It is these men who try to induce Government to introduce widow marriage and abolish early marriage by legislation, and failing in these and like attempts are now trying to induce Government to interfere in the management of *devattar* property. But Government will not be so foolish as to make any such interference in the religious affairs of the Hindus. If Government once interferes in the management of *devattar* property, great mischief will be produced in course of time. Some propose that a Committee of Hindus should be formed in each district for the management of *devattar* property. But the word Hindu is a very vague term, and many Brahmas and atheists profess to be Hindus. In the popular acceptance of the term even Garos and Kukis are Hindus. Grave difficulties will therefore arise in carrying out this proposal.

The writer cannot also agree with those who think that a law should be passed by which it will be possible to remove bad *mohantas* like Madhab Giri. It was only chance that revealed the true character of Madhab Giri, and there are many wicked *mohantas* whose misdeeds are unknown to the public. It will not be possible to remove such *mohantas* under the proposed law. *Mohantas* notorious for their misdeeds ought to be removed. But no new law is necessary for that purpose. In the writer's opinion, a *mohanta* like Madhab Giri is punishable under the Indian Penal Code. Why should not an unholy man who desecrates a shrine and cheats people by occupying a holy seat in the guise of a holy man be punishable?

52. The *Navavibhakar Sadhārani*, of the 29th July, says that it has become inconvenient for bathers in general, and for Hindu ladies in particular, to bathe at the Jagannath Ghât in Calcutta on account of the existence of a jetty to the north of the ghât. The ships moored to the jetty occupy a large portion of the ghât, and people cannot therefore go to deep water for their bath. The loading and unloading of goods and the crowd of coolies required to do it are like a nuisance to the ladies bathing at the ghât. The Port Commissioners should attend to this matter.

NAVAVIBHAKAR
SADHARANI,
July 29th, 1889.

URIYA PAPERS.

53. The *Utkaldīpikā* and the *Dīpaka*, of the 20th July, regret to find that Mr. Maguire, the Officiating District Magistrate of Cuttack, though he has been in the district only for a few days, has embroiled himself in an unseemly quarrel with the Cuttack Municipality by peremptorily ordering its Chairman to remove the latrine situated near the Collector's compound on the ground of its being a nuisance to the office of the District Superintendent, situated in the same compound, though the privy was erected there for public convenience at the instance of a late Commissioner of the Orissa Division, and with the assent of a previous District Magistrate. The Municipality having behaved politely by agreeing to remove the privy on the receipt of a proper amount of compensation, the *Utkaldīpikā* suggests that the District Magistrate should withdraw his discourteous letter.

UTKALDĪPIKĀ AND
DĪPAKA,
July 20th, 1889.

54. The *Utkaldīpikā*, of the 20th July, regrets to note that a large number of natives of Ganjam were carried off as coolies to Sylhet under false pretences, though there is a standing order of the Madras Government to the effect that no natives of the Madras Presidency will be required to emigrate to Sylhet or other labour-districts of the Bengal Presidency.

UTKALDĪPIKĀ,
July 20th, 1889.

Natives of Ganjam made coolies
for Assam.

UTKALDIPKA,
July 20th, 1889.

55. The same paper, though unable to understand the cause of the strained relations that now exist between the Bengal Government and the Tipperah State, is, however, led to conjecture that the policy of the Maharaja of acting contrary to the wishes and intentions of the British Government, as represented by its Political representative, has led to the present embroilment. If the conjecture be right, the writer will advise other independent Chieftains to consider that they are not practically independent, and to be careful in their dealings with the paramount power.

The Tipperah State.

UTKALDIPKA.

56. The same paper is unable to understand why His Excellency the Governor of Madras has not granted the reasonable prayer of the Uriyas of Ganjam and Jeypore, situated in that Presidency, to make Uriya the court language in those districts. It therefore requests Lord Connemara to grant the request and perpetuate his name in the annals of Southern India by endearing himself in this way to the Uriya community of that Presidency.

Court language of the Uriyas of the Madras Presidency.

DIPAKA,
July 20th, 1889.

57. The *Dipaka*, of the 20th July, is sorry to report that cholera is raging as virulently in the Cuttack town as in the interior of the district, and the consequent panic in the town is so great that men and women are rarely found to stir out after nightfall.

Cholera in Cuttack town.

UTKAL DIPKA,
July 20th, 1889.

58. The *Utkaldipika*, of the 20th July, sympathises with the deputation of Sir John Edgar to the important work of enquiring into the character and extent of the alleged distress in Angul in Orissa and of administering relief there, and is of opinion that the advent of an experienced, able and conscientious officer like Sir John Edgar is a sufficient guarantee that all possible relief will be administered to the famished people of that State.

Sir John Edgar in Orissa.

DIPAKA,
July 20th, 1889.

59. The *Dipaka*, of the 20th July, however, takes a different view, and remarks that it is too late to hold an enquiry in Angul. A similar enquiry on the part of the authorities a few weeks ago would have been of great service to the famished people of that State. It also advises the Superintendent of Tributary States, Orissa, to proceed to Angul and inspect the condition of the State personally.

Sir John Edgar in Orissa.

ASSAM PAPERS.

SILCHAR,
July 15th, 1889.

60. The *Silchar*, of the 15th July, says that Mr. Kennedy, Officiating Deputy Commissioner of Sylhet, who has been summoned to Shillong to advise the Government in the matter of amending Chapter V of the Assam Land and Revenue Regulation, does not possess much experience of the Revenue Department, and will not therefore be able to give good advice. The Chief Commissioner ought to consult public opinion in this matter. The writer would himself offer the following suggestions:—

The Assam Land and Revenue Regulation.

(1). Under the old Act XI all the best lands in a mehal were picked out and assessed to a higher rate than the bad lands. But these unproductive bad lands have been unjustly assessed to the local rate which, in the absence of occupiers, has to be paid by the owners of the mehals from their own pockets. This is a great hardship to the zemindars and mirasdars of Assam. The officials say that it is the wickedness of the ryots that brings so many larger estates in Sylhet to the hammer. But the real reason is the assessment of the unproductive lands to the local rate. This hardship ought to be removed.

(2). Government does not now assist the auction-purchasers of estates in obtaining possession thereof. It does not even consent in many cases to mark out the estates at the cost of the purchasers. This is very unjust. A private individual, conducting himself in this way, would be called a knave. This evil should be remedied.

(3). The defaulting owner of an estate has now to undergo much trouble in obtaining the balance of the proceeds of an auction sale. This evil too should be remedied.

61. The same paper has heard it rumoured that there is scarcity just now in the country of the Lushais. Seventy men still remain as prisoners in their country.

The Lushais.

The Lushais informed the man who went to them from Silchar to make enquiries into the matter that those prisoners had not been carried away from British territory, and that they would release them if they were paid Rs. 3,300. It is rumoured that the Lushais will begin to create disturbances on all sides at the commencement of winter. It has therefore become very necessary and politic to ransom the prisoners, who are not expected to live till winter. Why not pay the savage Lushais Rs. 3,300 if they can be induced thereby to keep the peace and if numerous lives and large sums of money can be saved by so doing? A railway to Bhamo will be a considerable check upon their oppression.

SILCHAR,
July 15th, 1889.

62. The same paper says that Mr. Williams, the postal officer of Silchar, has become abnormally violent and excitable. He has been beating the runner.

Mr. Williams, postal officer of
Silchar.

Some time ago the work of the Kumbhir post-office was at a standstill for two days for want of runners. He has made a postal overseer named Pancharam a postal peon on a salary of Rs. 12, and he has made a postal peon postal overseer in Pancharam's place. If such oppression continues postal work will stop in many places.

SILCHAR.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 3rd August 1889.

